



WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL.

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From the Universalist Union. A SERMON. BY B. E. HALLOCK.

Christian Faith and its Fruits. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. Gal. ii. 20.

The general scope of the apostle's argument in this epistle was to show that salvation did not come by the deeds of the law; that its rites had no sanctifying power over the heart, and that the faith of the gospel alone freed men from the yoke of bondage. The subject before us then, and which will form the basis of the present discourse, is *Christian Faith and its Fruits*.

We conceive faith to be an assent of the mind to any particular proposition resting from satisfactory evidence of the position advanced. But the great difference between the belief in the mind of any proposed truth, and christian faith, is this: the one may exist without exerting any moral influence over the character, while the other, the faith of the Christian, brings forth the peaceable fruits of righteousness in its possessor.

We may trace the history of the great and wise, and drop the tear of pity over the accredited chronicles of the past; we may believe the series of disasters and danger of the voyager and traveller, yet this faith has no moral power over the passions; it does not elevate the affections or purify the heart. We may have faith that Alexander subjected the world to his dominion, that Gallio taught the diurnal movement of our globe, that Franklin directed the clouds to pour their electric fluid harmless at his feet, and still be no better men. Not so with the faith of the Christian. He cannot have faith in God and his Son Jesus Christ, without feeling a moral power operating in his heart, sanctifying his affections and controlling the whole character.

This fact was demonstrated in the life and character of the author of our text. The history of the impetuous fiery Saul of Tarsus is familiar to you all. He persecuted the church of God to prison and to death, and "being exceedingly mad against the saints, compelled them to blaspheme the name of the Lord." But when he embraced that faith which once he so heartily despised, how great was the change! His zeal was not destroyed, but it was a zeal to do good, to save men's lives and not to destroy, for he had learned of Jesus. His ardor was not abated, but it was directed towards the promotion of a better cause, that of benevolence and mercy instead of slaughter and death. His talents were not impaired, but they were employed in unfolding to the darkened understanding the great love of the Almighty in sending his Son to redeem our race. His passions were not obliterated from his ardent bosom, but they were controlled and subdued; where fury raged and anger held the sway, kindly affections and love now succeeded. He once held the clothes of a martyred saint and saw him cruelly stoned to death; but now he weeps at suffering humanity, and sympathizes with a brother in distress. Once he riveted the galling chain on the offending Christian, now he suffers bonds and imprisonment himself in promulgating the great salvation. It is now said of him, "behold he prayeth." He prays for all men, he proclaims a doctrine of peace and good will, free unlimited and impartial salvation, although he was once "after the strictest sect a Pharisee." His life is spent in devotion to the cause of his blessed Master, he suffers like him with Christian fortitude and resignation the scoffs and revilings of wicked men, and ends his career of piety and love in the triumphant hope of a blissful immortality.

What, we ask, enabled the apostle to live a holy life, to love the very individuals against whom he had breathed out threatening and slaughter? We answer his faith—"And the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." None we think will call in question that Paul was a sincere and good Christian, and he informs us that he sustained this character from the fact that he had faith in the Son of God.—This was the effect of his faith.

Having seen what Paul's manner of life was, let us now inquire, What was the nature of his faith?

It would seem that there must have been something peculiar in the great Apostle's faith that enabled him to endure so many hardships and persecutions,

such stripes and imprisonment, perils by land and by sea; and yet under all these allotments we find him adding to his faith, patience, calmness, confidence in God, and a resignation to his will.

1. Paul affirms that there is "one faith." By this we understand that there was but one true and saving faith, and that was the faith of the gospel, by which the apostle declares that he lived. "One Lord," (says he) "one faith, one baptism." There might be gods many, & lords many, the apostle intended to be understood that there is but one living and true God, the everlasting Father. And while some in Paul's day were tenaciously bound to the traditions of the elders, and may have entertained faith in various notions yet to him there was but one faith. All others were powerless and unavailing, inadequate to the transforming of the will, sanctifying the affections and mending the heart. This one faith alone, had the power to curb the impetuous passions, to exalt the soul to God, and to mould the feelings of a benevolent and christian spirit. It was called one faith because there was none other that could support its possessor under the trials and afflictions of life, none other that shed a light around the darkness of the tomb, & dried the falling tear from the mourner's eye. It was one, and alone, for no other than a faith in the Son of God could enable the apostle to say, "I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness."

2. It was a faith "that worked by love." This was a very important quality in the faith of the great apostle; it produced love to God and love to man. This was a characteristic that was peculiar to a faith in the Son of God and his gospel. It unsealed the fountain of pure, unmingled, universal benevolence, the believer became assimilated in his spirit to that of the gospel and its incomparable author. This faith taught Paul that, of which he was entirely ignorant before, although "he was brought up at the feet of Gamaliel," it taught him to love his enemies, to pray for his persecutors, and to overcome evil with good. Paul, before his conversion to Christ's religion, loved his friends and hated his enemies; this was perfectly in character for one whose views of salvation were limited to a few; but when the gospel of Christ shed its light and glory upon his darkened mind, his prejudices were swept away like the vapors of morning before the brightening sun.—The traditions of the elders, and the tedious round of the Jewish religious ceremonies lost their charms. He no longer viewed the Gentile heathen as outcasts and dogs, but he recognized all men as the subjects of love, for God so loved all that he gave his Son to die for them. Christ so loved all as to taste death for every man, and the apostle to be consistent with his faith in the gospel, must love the whole human family.

When the great apostle to the Gentiles retraced the history of his past life, and contrasted the feelings of the Pharisaical Jew with those of the humble Christian, it appears to us that he may have indulged in such reflections as these:—O how grossly ignorant I have been with all my boasted knowledge; how madly have I acted! with what blind infatuation have I been led on to deeds of blood and cruelty! What erroneous notions of God have I indulged, I have thought that his blessings and favors were to be lavished upon my nation only, my friends and my kinsmen, while the rest of the intelligent creatures of Jehovah were destined to endure his hot displeasure world without end. No wonder that with such views I unsheathed the sword of death against the followers of Jesus and closed on them the prison gates; no wonder that while my religion taught me that the Almighty hated some of his creation that I should hate them too. This is not the religion of my Master who has called me to the work of reconciliation. By faith in him and his words I am instructed that God is the father of the spirits of all flesh, that he "will have all men to be saved," and that "He will gather together in one all things in Christ." This faith works by love, it assures me of an eternal home in heaven where I shall meet a ransom-mold world; where these bonds and afflictions shall no more avail me, where the storms of adversity never gather over my head, where tears are wiped from every eye, and where death is swallowed up in victory. Paul's faith worked by love, this love was not confined to his friends or to his brethren in the faith; like the breath of heaven it extended itself to all men.

We will not charge the believers in eternal punishment with hatred towards any of their fellow men, but we would candidly call their attention to the fact that Paul the apostle of Jesus Christ was not Saul of Tarsus. The one vented

forth malice, indignity and death; from the other dropped the accents of love even for his enemies and persecutors.—We will not stop here to discuss the question whether Paul considered the doctrine of endless misery one of the cardinal doctrines of the gospel, but let it be remembered that he was not threatened with it at the time of his conversion, nor did he use it as a means to convert others. Moreover he does not say that the life which he lived in the flesh was by a faith in *endless misery*, but "in the Son of God." The argument has become a favorite one with the advocates of the doctrine in question, that the Jews in our Savior's time believed and taught it,—on this hypothesis Paul as a Jew had faith in it, and we leave the subject with this enquiry. If Paul lived the life of a benevolent and pious christian by "faith in Christ" did he not live the life of a cruel persecutor, by faith in "the Jewish doctrine of endless misery."

3d. This faith not only worked by love, but the apostle declares it "purifies the heart." Was the apostle's heart purified before he came to believe on the Son of God? We think not, for he tells us that before his conversion to Christianity he was a "murderer and a blasphemer." What was it that cleansed his heart from malignity, and hatred, and the boisterous passions of a depraved mind! Not the doctrine of endless misery surely, for it is admitted that he held to this doctrine before his conversion. It could not have been his faith in the traditions and religion of the Jews, for this he had totally renounced. We think that it was neither the notion of future punishment, nor his adherence to the religion of his fathers, which purified the heart of the Apostle. It was his faith in the religion of Jesus that calmed the raging passions of his soul; it was this which removed from his heart the rancor and hatred that once reigned there; it was this faith which enabled him to say, "Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Before Paul had this faith in the Son of God his heart was not pure. In his epistle to Titus he says, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts, and pleasures, living in malice and envy, hateful and hating one another." It was faith in Christ and the truth of his gospel that purified the heart of Paul from these wicked passions. Out of the abundance of the heart the mouth speaketh, and if this be right the conduct will be of a corresponding character. He who firmly believes in the divine mission of Christ, that his doctrine is from God, and that it reveals his true character, can hardly fail to purify his heart from every evil disposition. He sees "Jesus the author and the finisher of his faith" engaged in acts of the purest benevolence, doing good to all, even to his bitterest enemies, he knows that the gospel which he has embraced demands his love to God and his neighbor. How can he indulge in anger and malice while he believes that the Son of God taught by his precepts and example that these passions should not corrupt the heart?—How can he call down the vengeance of heaven on his most malignant enemies while his faith tells him that the Savior of men taught us to *bless* them? How can he treasure up in his indignant bosom the burning fire of *revenge* while he believes the words of his blessed master, "Father forgive them for they know not what they do." The faith of the gospel purifies the heart, it banishes from it, envyings, and malice, and hatred, and as a pure and wholesome fountain sends forth fresh and good streams of water, so the heart that is purified by faith becomes the source of obedience, of mercy and charity.

4th. This faith is called a *shield*.—"Stand, therefore," (says the Apostle to the Ephesians,) "having your loins girt about with truth, and having on the breastplate of righteousness, above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked." This figure is taken from implements used in war; the shield which was made usually of brass, was used to secure the combatant from the darts of his assailant. So the faith of the gospel protects its possessor from the wiles and seductive blandishments of sin, when the wicked present enticements, and the world holds its lures and temptations to decoy the believer into the snares of vice, the shield of faith is a safe guard and a defence. He who is strong in the faith feels not the arrows of guilt and the sting of bitter remorse, for the gospel is "the power of God unto salvation to every one that believeth." He is kept by its power from falling into the mazes of transgression, and his path shines, like that of the just, brighter and brighter unto the perfect day. But this faith is a shield in another sense; when the storm of adversity is gathering blackness, and the tide of swelling grief is rolling its turbid waters over the soul, when the darts of sorrow and grief are ready to pierce the heart, when the weapons of malice and calumny are hurled from their strong holds to wound and destroy; faith like a trusty shield averts the impending blow, or lessens the extent of their desolating power. It is true that the believer may be called to drink the cup of affliction; the ruthless hand of death may tear from his bosom the dearest treasure of earth; to him the grave opens; to him change, and tribulation and trials come, for they are the lot of mortals. But faith points him to the Eternal Father who sits at the helm while the storm is raging; it assures him of brighter scenes at his everlasting home, and lights up the darkness of earth with the opening visions of heaven.

Again, this faith is called a *faith of comfort*. The prospects which it unfolds to the believing heart, the character which it ascribes to Jehovah, the firm reliance on heaven which it produces, and the resignation to the divine will, bring with them comfort and consolation to the believer. But if the notion that the future world is to reveal the unspeakable horrors of endless death formed a part of the apostles faith, we can see no propriety in calling it "a faith of comfort." Tell me to believe that my friends, my relatives and those I love are to send up their fruitless wailings to all eternity in the flaming gulph of despair; that even my malignant enemies (if I have any,) are to groan, and groan, and never die, and then exhort me to take comfort, and you impose on me a task which I cannot perform. Modify it as you may, by urging the glory, the justice, or the will of the Almighty, I can see no glory in *eternity*, no justice in the infliction of interminable misery. But, my brethren, our faith is one of comfort. Paul prays, "Now the God of peace fill you with all joy and peace in believing. Great is my boldness of speech towards you. Great is my glorying of you. I am filled with comfort, I am exceeding joyful in all our tribulations." What was it that filled the good man's heart with joy and comfort, and enabled him, as he declares in another place, to "rejoice with joy unspeakable and full of glory?" It was his faith.—"And the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me."

Among the different qualities of this faith it claimed to be one of *comfort*.—Now there is no comfort in fear, for this "has torment" instead of comfort. So that Paul while he lived by faith, did not live under the influence of fear. His faith in the Son of God dispelled every thing like an apprehension of approaching calamity at the hand of God; it calmed every rising doubt and yielded him comfort and joy while surrounded with perils by sea and land, by tribulation, persecution and deceit. And here we deem it proper to notice a common objection urged against us. If I believed in Universalism, says one, I would commit "all manner of evil." This, to our mind, is an admission that the objector is restrained by the fear of future punishment,—take away his hell, and he rushes into all manner of wickedness like the war-horse into the battle. Tell him there is no pit of howling demons beneath the green earth on which he treads, and the creaking prison gates, the iron bolts, the clanking chains of the criminal, and the murderer's dungeon would be insufficient to curb his rage to be filled with sin. But was it a faith in future punishment which governed the conduct of the great apostle? Was it fear which directed him in the path of duty and obedience? We think that the apostle in the passage under consideration gives a satisfactory answer. "And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

There will be no dispute in this one particular that Paul lived a life of godliness, uprightness and piety; his conduct was that of the sincere and devout christian. Here we are all agreed. But why did he live such a life as this?—Will you say, it was because he believed in endless misery? The objector, to be consistent, must answer in the affirmative, for he affirms that he would not lead such a life as Paul did, if he had not faith in this doctrine. Yet the apostle says no such thing. Hear what he declares to be the ground of his faith,—"The Son of God loved me and gave himself for me,—the very thing which

every true Universalist fully believes.—This faith in the consoling truth that Christ loved the Apostle, and gave himself a ransom for him, was the governing principle in his life and conduct. It was the belief in this truth that led the Apostle to put up the supplication, "that Christ may dwell in your hearts by faith that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge that ye might be filled with all the fulness of God."

What a libel upon the sainted Paul, to declare that his zeal, his love, his purity of life, his devotion to the cause of the gospel, were all the fruit of a fear in future endless punishment. He entertained no such fear for himself or others and they who make the assertion that if they believed Universalism, they would wage war with heaven, have yet to learn that it was the Apostles faith in the great love of Christ and his salvation, which made him lead a holy life in all godliness and honesty.

The passage before us furnishes an answer to the objection that Universalism is a licentious doctrine.

The life which Paul lived in the flesh was by the faith that Christ loved him and gave himself for him. This faith did not make him licentious. We challenge any man to produce an instance in the whole life of this good man, from his conversion to the time of his death, in which he wilfully violated the requisitions of the gospel of Christ. Now if this faith was productive of love and goodness, and this will not be denied, then it must be a faith that loved others, and gave himself for them, as well as for himself, that produces licentiousness in the heart of the advocate of this faith. We believe that the Son of God loved the whole human family, and gave himself for them, and for this we are charged with believing and preaching a doctrine that slanders the living God, corrupts the truth and lets loose upon the world all manner of

evil. This charge in the words of the beloved John. He who believes that this sentiment is licentious in its tendency has made Paul a liar. For, say the apostle, "The grace of God that bringeth salvation hath appeared to all men teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world." Paul declares that the life which he lived was by the faith in the Son of God who loved him and gave himself for him, and he repeatedly testifies that Christ gave himself a ransom for all, and that the Son died for us while we were yet sinners. But if this doctrine produced disobedience and malice and all manner of licentiousness then it cannot be true that Paul lived by this sentiment, for he led a virtuous and holy life. It was the firm unwavering faith that God so loved the world as to send his Son to die for it, and that Christ tasted death for every man, which expanded the heart of the Apostle with love supreme to God and affection for his fellow men. It was this that caused him to brave the fury of his enemies, to endure privations and stripes, and to exclaim—"neither count I my life dear to me that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God. Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

In the last place we remark, this faith produces freedom. The apostle had planted several churches in Gallatia and some Jewish teachers had had intercourse with them teaching that salvation was only by the deeds of the law. To meet this error the Apostle wrote the epistle to the Gallatians. He assures them that by the works of the law shall no flesh be justified; but by the faith of Christ. "I do not frustrate the grace of God, for if righteousness come by the law then Christ is dead in vain." He exhorts them to "stand fast in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." Circumcision and the other rites of the law, the apostle calls a yoke of bondage, but the faith in Christ liberated the believer from these observances and introduced him "into the glorious light and liberty of the gospel." May we not compare some modern teachers with those of whom the apostle complained? They contend that unless we have faith in the doctrine of the Trinity, in the existence of a fallen evil spirit, in the notion of endless sin and suffering, and so on, we cannot be saved. We must perform the deeds of their law which allows no liberty to read books that oppose the standard of the established faith, which recognizes none as truly religious but those who have repented and

NEWS DEPARTMENT.

And catch the manners living as they rise.

GARDINER, APRIL 15, 1836.

The ice in the Kennebec river broke up at, and below, this place on Saturday last, and will probably come down from above before our paper goes to press. On Wednesday we were cheered by the sight of a vessel coming up, with a fair wind. — P. S. The ice has gone, but the snow has been attempting to re-establish its reign. Nearly a foot of snow has fallen within the last 16 hours. Never mind, old Sol will brush it away very shortly.

THE NEW ENGLAND.—This superlative Steam-Boat is expected here to-morrow (Saturday) noon, and will start for Boston on Monday next, at 1-2 past 3 o'clock P. M.

PORTLAND MAGAZINE.—The April number of this work came duly to hand.—The contents are:—The Jockey Cap, by Isaac Pray.—The Poetry of Winter by Mellen; The Album.—The Temperance Meeting.—Editorial Notices.

THERMOMETRICAL RECORD.
For March 1836 as kept by David H. Mirick, M. D. at Gardiner Maine, in lat. 44° 16' N and Long. 69° 45' W from Greenwich, Eng.

FOR MARCH, 1836, AT GARDINER.			APRIL 15, 1836.		
date.	deg.	deg.	date.	deg.	deg.
1.	24	41	15.	31	25
2.	23	32	16.	21	28
3.	21	19	17.	19	26
4.	20	10	18.	20	30
5.	26	44	19.	21	37
6.	32	26	20.	14	34
7.	20	34	21.	28	41
8.	11	36	22.	16	30
9.	3	36	23.	48	32
10.	28	45	24.	8	34
11.	44	43	25.	19	42
12.	16	18	26.	44	46
13.	6	21	27.	28	30
14.	2	40	28.	30	48
15.	21	30	29.	26	42
16.	9	29			

The Boston Traveller, speaks of the New England as follows:—

STEAM BOAT NEW ENGLAND.—This beautiful steamer has arrived in our waters, and the Kennebec being still locked by ice, has made one or two rapid trips to Portland. From personal inspection and the assurance of those who have several times tested her speed, and her power to withstand wind and tempest, we should say that the N. Eng. is well adapted for the route on which she is destined to run. She is almost a new boat, being but two years and a half old—has spacious, convenient and elegantly furnished cabins, with eighty berths, and appliances to accommodate 150 passengers. Her engine is from the celebrated West Point foundry, and the model of the boat is one of the handsomest we have ever seen. With favorable weather and suitable fuel, it is conceded on all hands that she will go ahead of any steamer on the northern waters. Capt. Kimball will do the "gentle thing" for his guests; the proprietors will study to accommodate in the best manner, the vast number of travellers in the Kennebec; and we predict for this new enterprise most brilliant and complete success.

LATEST FROM FLORIDA.

The Charleston Courier of March 29 contains a letter from Capt. Allison, of the Florida volunteers, dated at Camp Allison, near Fort Brooks, giving a detailed account of the skirmish of the 9th, of which we had previously received brief notices, via Mobile. Capt. Allison says the Indians were about 1000 in number, whom the volunteers attacked at day break, and quickly put to flight, retaking also a considerable quantity of camp equipage, soldiers' clothing, &c. &c. recognised as having belonged to the unfortunate detachment under Major Dade. The volunteers also captured six fine ponies, and eight head of cattle. Col. Lindsay had issued orders for marching on the 13th, with 1050 men, to the Generals Scott and Clinch at Fort King.

The Savannah Georgian says:—"General Scott has authorized General Woodard and Majors Watson and Flournoy, to receive into service, for the Seminole campaign, five hundred friendly Creek Indians. To this end, the United States' agents are required to cooperate with those officers."

Charleston papers of Saturday last furnish the following additional news from the seat of war in Florida. Boston Gazette.

From the Savannah Georgian, of March 30th.

LATEST FROM FLORIDA.

The steam packet Etiwan, Capt. Seward, arrived last evening from Picolata via Jacksonville and St. Mary's having left the former place on Thursday afternoon last.

The intelligence brought by the E. is in our view, important, for we thereby learn not only the destruction of more of our brave soldiers, who have yielded the comforts of home for the honor of sustaining their country's flag, but we perceive in that hostile disposition on the part of our savage enemy to regard no dictates but the promptings of their revengeful bosoms.

A gentleman who left Fort Drane on Thursday last, stated that Gen. Scott, was to cross the Withlacoochee on Saturday last.

From a letter written by an officer at that post, we learn that our gallant Army expect a desperate contest before the war is terminated.

Extract of a letter dated

PICOLATA, March 24.
Yesterday morning while Gen. Eustis (at Volusia) was transferring his command to the West side of the St. Johns, Capt. Ashby's company, which had crossed over, was fired upon by about fifty Indians; three men were killed instantly, and six more wounded—the fire was immediately returned, and the troops sent in pursuit, but they were off. Only one Indian negro was killed."

Extract of another letter dated

PICOLATA, March 25.
They are fighting away at Volusia—last accounts four of the South Carolina volunteers were killed and several wounded. The Indians crept up and shot the four sentinels down the first fire—wounded several others. We expect the boat down to night, and will hear more news."

Extract of another letter

"Since Gen. Ganes letter the Withlacoochee, nothing new has transpired in that army. On the 23d or 24th the Indians attacked part of Gen. Eustis's army after crossing the river St. John's at Volusia, and killed two and wounded six, four of which are supposed to be mortally. It is said that General Scott would take up the line of march on the 20th" [last Friday.]

LATEST FROM TEXAS.

The New Orleans Bulletin of March 23, states that information had been received, to the effect that Gen. Cos has advanced toward Austin's colony with 4000 men, leaving a sufficient force to blockade Col. Travis in the Alamo, or fort San Antonio.

It was reported that Santa Anna had left the army and hastened back to the city of Mexico, in consequence of the death of Barragan, the acting president, by poison as it was said.

The whole Mexican force now in Texas is estimated at 5500 men, to oppose which the Texans have 1500. The plan of the Texans is supposed to be a gradual retreat, and final concentration of their whole force in the woodlands on the banks of the Colorado, where their rifles will prove more effective weapons than in the open field. Bost. Gaz.

VERY LATE FROM EUROPE.

The ship Argo, arrived at Boston, Friday afternoon, brings Liverpool papers to the evening of the 27th March:

The king has given his sanction to the proposed measures in the House of Commons for the suppression of the Orange Lodges, and stated his determination to discourage all such Societies.

The Marquis of Waterford had been committed to the Station House, in Leicester, for exploits similar to those which caused him to be introduced to the New York Bridewell.

The Spanish civil war was still going on as heretofore. In consequence of the severity of Gen. Mina to French residents, he and the French consul at Barcelona were on the "worst possible terms."

M. Thiers the new French Prime Minister, concluded a long speech in the chamber of Peers, by assuring the chamber, that the recent change of the Ministry contemplated a change of men and not a change of measures. He also stated, that the government must relax its severity towards the press and the liberal party before it could expect the confidence of the French people.

Insurrection at Juan Fernandez.—By accounts from Talcahuana, we learn that the Governor of the island of St. Juan Fernandez arrived there on the 21st of September, on his way to Valparaiso, to raise forces with which to retake that island, of which possession had been taken by the convicts sentenced to be banished to that place by the Chilean government. About two months previously these prisoners had entered into a conspiracy to get possession of the castle, in which they succeeded, seized upon the governor, and threw him into prison, from which, after several weeks' confinement, and had only twenty minutes given him to get on board the vessel ready to sail.—N. Y. Com.

The mutineers on board the Henry Clay were examined before the District Court yesterday. E. Smith, Jr. Esq. in behalf of the United States, stated the nature of their offence, and expounded the law, which authorized the Court to punish each by imprisonment three years, and a fine of \$1000. Having shown by the Captain and Mate that they had refused to do duty, and had endeavored to make a revolt, Mr. Smith then said that at the request of the owners, the government would discontinue all further proceedings if the seamen would return to duty and perform the voyage. After some advice and counsel from the Court, the seamen accepted the offer and returned on board the ship.

The number of dwelling houses and stores destroyed by the great fire in Canton is stated to have been fourteen hundred. A sensation had been occasioned in Canton, among the foreign residents, by the seizure and detention of the 2nd officer of a British vessel, the Fairy Queen, while conveying the letters &c., from Whampoa to Canton.

From the N. Y. Com. Advertiser.
STEAMBOAT MASSACHUSETTS.—This magnificent steamer arrived this morning on her first trip from Providence, and has proved herself the crack boat of the Sound. The President, an elegant vessel, hitherto ruler of these waters, must henceforth rank as vice-president, or second in point of power. The Massachusetts left Providence yesterday at half-past 4 P. M. nine minutes after the President; was detained eight minutes at Newport, and arrived here at 32 minutes after 6, A. M.—running time being 14 hours, wanting five or six minutes.—The President came to her wharf in 17 minutes afterward. The Massachusetts brought 175 passengers, all of whom appeared highly gratified with the spaciousness and accommodations of this new steamer, and with the polite attention of her gallant commander, Admiral Comstock. She will leave again for Providence to-morrow afternoon, at 4 o'clock.

BURNT. A child of Mr. Prendal aged 3 years, was burnt last week by its cotton clothes taking fire, during a short absence of its mother, so as to cause its death. [Brunswick Pioneer]

FIKE. A fire broke out at 4 o'clock this morning, in the four story building, corner of Broad street and India Wharf. The building was occupied as an extensive ship chandlery store by — Sergeant. The building and contents were both consumed. It is thought to have been the work of an incendiary. Boston Galaxy.

Going back to first principles. An individual who was called upon to give in his testimony before the legislature in regard to the late popular tumults in our city, being asked to state what he knew upon the subject, replied—

'Why, seeing that we could not keep off the mob, with our maces of peace, we as a matter of course went back to first principles.'

'First principles?—and pray how was that?' 'How?—why, we threw away our rolling pins, and took to bricks!'

[Baltimore Visitor.

COUNTERFEITS.—Several indictments for passing Counterfeit Bills, WALDO BANK, were to be tried in Boston last Friday.

The ice has broken up in the Connecticut river, and the steamboats have commenced their trips between Hartford and New York.

Maj. Noah says in his last paper—"They talk of making an Inspector of Eggs! who is not to have the privilege of hatching, and is to receive sixpence per dozen as inspection fees. Egg-Nog must advance in price, at this rate, and we shall have a strike among the hens."

The packet ship Formosa, at New York from Havre, on the 4th ult. in a gale, shipped a heavy sea, which washed overboard five of her men; also the cow house, bulwarks, &c.

It is said that schemes for rail-roads are before the British Parliament, involving an expenditure of upwards of two hundred millions of dollars.

The venerable Bishop WHITE, who continues active in the discharge of his episcopal duties, entered upon the 88th year of his age on Monday of this week.

The shop of Capen and Lyon, in Hawley street, was broken open on Wednesday night, and robbed of a number of articles. They have offered a reward for the detection of the thieves. Bost. Gaz.

The N. York Commercial states, that six thousand bushels of American Wheat returned from the English market, have been sold in this city at \$1 37 1-2 per bushel.

The Texas Register of the 27th of Feb. states that a party of Indians had recently committed some depredations upon the Western frontier—they had, however, been summarily punished by a company of rangers stationed in that part of the country.

In England, transplanting full grown trees of all kinds is reduced to science, & conducted upon systematic principles. By this process, the parks and pleasure grounds of the wealthy are suddenly ornamented with extensive groves.

The New York Sunday News, a very clever and spirited weekly, is to be very much enlarged on the 15th of May next.

Owing to the indisposition of the Editor, there will be no Meeting at the Masonic Hall next Sabbath.

MARRIED,

In this town, on Sunday evening last, by Rev. Mr. Sanderson, Mr. ARMAN LORD to Miss LYDIA K. SANDERSON both of this town.

In Freeport, Col. H. G. Kendall of Monroe, Michigan, to Miss Sophia M. Pote of Freeport.

In Portland, Mr. Benjamin H. Barnes of Boston, to Miss Sarah Ann Sawyer, of Portland.

In Saco, Mr. Gilbert Hodges, to Miss Harriet Mc-Lure.

In Stillwater, Mr. William Dorgan, formerly of Sanborn, N. H., to Miss Mary M. Smith, late of Meredith, N. H.

In Prospect, Mr. James Perkins, to Miss Metitable Fortle.

DIED,

In New Gloucester, Mrs Hannah, wife of Mr Solomon Atwood aged 83 years. On the 29th of March, David Smith, only child of Col David Farrar, of this town.

In Standish, Mrs Lucy Bacon, aged 68.
In Saco, Benjamin Jacobs, aged 44.
In Oxford, Dea Holmes Thomas, aged 80.
In Hebron, Almer, son of Mr Simon W Hawke, aged about 17.
In Calais, Mr John H Dyer, aged 24.

REAL ESTATE AT AUCTION.

TO close a consignment, will be sold at Auction on Wednesday the 28th of May next, on the premises, a lot of Land lying on the West side of Brunswick Street, in Gardiner, being 121 ft. 3 in. on said Street, and 143 ft. 6 in. deep, with the buildings thereon, being a good dwelling house almost new and in good repair, a Stable and other out buildings, a cistern &c. &c.—The above will be sold without reserve at the above time and place, unless sooner disposed of at private sale.

ALEX. S. CHADWICK, Assignee.

GRAVE STONES.

THE subscriber intends to keep at Mr. Wm. Goulds Tin Ware Factory, Gardiner, Me. a good assortment of New York White Marble and Quincy Slate, Grave Stones, which will be ready for engraving at all times, and engraved at Short Notice, as he has a large establishment at Hallowell. Purchasers can be furnished with Monuments, Tomb-tables; and such sizes of stone, or variety of carved work, as may not be found at Mr. Goulds shop, at the time of calling; may be had by leaving their written or verbal orders with Mr. Gould.—The subscriber keeps at his shop in Hallowell a good variety of Chimney Pieces, Hearth Stones, &c. from the Thomaston Marble Manufactory, and will furnish at Short Notice, any thing in these lines.

JOEL CLARK Jr.

Gardiner, April 15, 1836.

To the Hon H. W. FULLER Judge of the Court of Probate within and for the County of Kennebec.

THE Petition and Representation of CHARLES LAWRENCE Administrator of the Estate of

DAVID LAWRENCE, late of Gardiner, in the County of Kennebec, deceased, intestate, respectfully shews, that the personal Estate of said deceased, which has come into the hands and possession of said Administrator, is not sufficient to pay the just debts and demands against said Estate by the sum of one hundred and fifty dollars; that a sale of part of the Real Estate would injure the remainder, That the said Administrator therefore makes application to this Court, and prays your Honor that he may be authorized and empowered, agreeable to law, to sell and pass deeds to convey all of the real estate of said deceased including the reversion of the widow's dower. All which is respectfully submitted.

CHARLES LAWRENCE.

County of Kennebec, ss.—At a Court of Probate, held in Augusta on the second Monday of April, 1836.

On the Petition aforesaid, Ordered, That notice be given by publishing a copy of said petition, with this order thereon, three weeks successively, in the Christian Intelligencer a newspaper printed in Gardiner, that all persons interested may attend on the second Monday of May next, at the Court of Probate then to be holden in Augusta, and shew cause, if any, why the prayer of said petition should not be granted. Such notice to be given before said Court.

H. W. FULLER, Judge.

Attest: Geo. ROBINSON, Register.

A true copy of the petition and order thereon.

Attest: Geo. ROBINSON, Register.

KENNEBEC & BOSTON STEAM NAVIGATION CO.

Arrangements for April and May.

THE STEAM PACKET

NEW ENGLAND

NATHANIEL KIMBALL—Master,

WILL LEAVE GARDINER, EVERY MONDAY AND FRIDAY AT 1-2 PAST 3 o'clock P. M., and BATH AT 1-4 before 6 o'clock P. M.

Leave LEWIS' WHARF BOSTON, FOR BATH AND

GARDINER.

EVERY WEDNESDAY AND SATURDAY AT 7 o'clock P. M.

Carriages will be in readiness to take passengers to and from Hallowell, Augusta and Waterville; on the arrival of the boat, and on the days of her sailing.

FIRE,

From Gardiner to Boston \$4.00, } AND

" Bath to " 3.50, } FOUND.

Deck passengers \$2.00.

The Steam boat TICONIC will run to Waterville, in connection with the New England, when the state of the river will permit.

The New England is 2 1-2 years old—173 feet long—307 tons burthen and the fastest boat that ever run North of Cape Cod.

The New England will commence her trips April 15, or as soon as the river is clear of ice. After 29th of May she will probably run three times a week, of which seasonable notice will be given.

AGENTS,

Messrs. T. G. JEWETT, Gardiner.

J. BEALS, Bath.

W. M. GREEN, Boston.

Gardiner, April 1, 1836.

FIVE LOGS.

THE subscriber offers for sale, all the LOGS cut on the Salmon Stream Tract, so called. Said Logs are hauled into Dead River about three miles from the Forks, and are a first rate lot, in point of size and quality, averaging about two to the thousand feet.

For terms, apply to Messrs LITTLEFIELD & KERSWELL, Milburn, or W. H. WINSLOW, Portland. Gardiner, March 25, 1836.

LIST OF LETTERS

Remaining in the Post Office, Gardiner, April 1, 1836.

Persons calling for any of the above letters will please say they are advertised.

A Rufus Judkins.
K E. D. Kimball,
Moses Knight,
Josiah Keen.
L Thomas Lewis,
Ephraim Lombard,
Sarah Libby, care of
Enoch French,
Joseph B. Littlefield,
M Wm. Morse,
James Marston,
Hannah Matthews,
Lawrence Maher,
Daniel Marston.
N Wm. Neal.
P James Potter,
Charity Palmer,
Jessa S. Perkins.
R Pym Richardson 2,
Rebecca G. Reed,
Thomas R. Reed,
Catherine Roach,
S Mary E. Sterns,
Jonathan Stone,
Rhoda Springer,
Mary R. Stinson,
Zana C. Small.
T Caleb Towle jr.
Robert C. Towle,
Sylvanus Thomas,
Stephen Tucker,
Charles S. Tailor.
W Charles Wise,
Eliza Wilson,
Priscilla Webber,
Richard W. Webster,
Joseph W. Waite,
Rhoda Willbore,
Hiram Wood.

WILLIAM PALMER, P. M.

Gardiner, April, 1836.

CHEAP, CHEAP.



CALL AND SEE

AT the store opposite GARDINER HOTEL, for CASH or Good Credit; as cheap as can be purchased on the river:—Drugs, Medicines, Paints, Oils, and Dye Stuffs; together with as good assortment of

Family Groceries

as can be found in town. Also HARD

WARE, &c. &c.

The subscriber having the Agency of the Brandon Vermont Foundry, for the sale of STOVES, will have on hand the present season, a large assortment of Cooking Stoves &c. of the best patterns ever offered for sale in this State.

A. T. PERKINS.

Gardiner, April 8, 1836. 12

Administrator's Notice.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and Estate which were of

DAVID LAWRENCE,

late of Gardiner, in the County of Kennebec, deceased, intestate; and has undertaken that trust by given bond as the law directs.—All persons therefore, having demands against the Estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said Estate are requested to make immediate payment to

CHARLES LAWRENCE;

Administrator.

Gardiner, March 14, 1836.

TO BRICK MAKERS.

THE subscriber having a convenient BRICK YARD in Gardiner Village, wishes to contract for the making and burning from 200,000, to 500,000 Bricks the ensuing season, upon shares or other satisfactory conditions, he furnishing yard and wood. Any person disposed to carry on the business on favorable conditions will do well to make immediate application to

P. SHELDON,

Gardiner, April 8, 1836.

WANTED IMMEDIATELY,

A Smart active boy of steady habits, as an apprentice to the printing business. Intelligencer office, Gardiner.

